11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

times brought dissension to the state, the legitimate Crown was triumphant most of the time.

In the history of Ethiopian literature the period has been called a Golden Age.[1] The important works composed during this time include *The Glory of Kings,* which contains the story of the Queen of Sheba, Solomon, and their offspring, Menelik I, legendary first king of Ethiopia; *The Book of the Mysteries of Heaven and Earth,* a compilation of occult theology and numerology, with a Miltonic account of the struggle between Michael and Satan; *The Christian Romance of Alexander the Great,* a fantastic portrayal of Alexander as a Christian hero who traverses the Land of Darkness and the miraculous Land of the Living; the moralizing tracts of the greatest emperor of the period, Zar'a Yā'qob; as well as numerous lives of saints and translations of Christian writings from Arabic.

Connoisseurs of Ethiopian art attribute the most original and refined paintings to the latter part of this period. Using translucent colors and austere shapes and design, Ethiopian monks brought to expression an intense spirituality in the form of miniatures in illuminated manuscripts.[2]

At the same time this was the Heroic Age of Ethiopian warfare. Amda Ṭseyon vanquished sixteen Muslim chiefs to the south and west; the valor of Sayfa Ar'ed was celebrated in medieval Arab tales of chivalry; Dāwit I pushed his victories against the Muslims as far as Zeila on the Gulf of Aden. Improved military equipment and organization under Yeshāq brought the imperial forces to a new level of discipline and power, which Yeshāq used to establish his authority in many [illegible]hern areas. Zar'a Yā'qob, famous for endowing churches and monasteries and for encouraging literature and art, was a successful warrior in his own right.

A close-up of Ethiopia at the height of its medieval synthesis is provided by Father Francisco Alvares, Portuguese emissary to Abyssinia during the years 1520–27.[3] We see a prosperous kingdom, its far-flung dominions headed by hereditary rulers and royal appointees, all of whom pay tribute in kind to the emperor. The tribute consists of horses and mules, blankets and cloths, silk stuffs and gold, all in impressive amounts. The provincial heads, and the armies they must make available, live off the land they govern. The numerous priests and monks are supported by lands granted them by the king. Justice is administered at three levels, with the possibility of appeal from the local judge, to the provincial governor, to the royal court itself. The king's mobile camp, large as a town, is his capital, so that he spends his years marching about from one corner of his domain to another.

The monarch at the time of Alvares' visit was Lebna Dengel (1508–40), a man of pride and temper. He refused to heed counsel that the kingdom was imperiled by threats from the outside. Indeed, legend has it that he was discontented with the prevailing civil harmony and begged God to send an ad-